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Relief

In China



SMILING CHINESE sets out for refugee camp with clothing given by American Advisory Committee, China branch of Church World Service. At camp (below) agent checks needs, gives out warm clothes. Thousands have been helped



HUTS offer scant shelter for refugees. Urgent need for food and clothing adds to misery



LITTLE GIRL wearing cap and oversized, but warm coat contributed to China relief by American Churchmen, is posed by her mother



Selected by Dr. Joseph Fort Newton
for the Protestant Lenten List

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Turning the Pages

FOR one hour on Saturday night, March 26, the Christian forces of America will control the radio (see page 7). Wherever you dial between 10 and 11 p.m. EST (9:00 p.m. Central, 8 p.m. Mountain, 7 p.m. Pacific Time) you will hear ONE GREAT HOUR. This broadcast, unprecedented in the history of Christianity in America, is but the prelude to a great corporate act of Christian worship and charity on Sunday morning, March 27.

This action on Refreshment Sunday will have untold results in the world today. It is an especially appropriate act for March 27, for on that day twenty years ago the great crusader for Christian unity, Charles Henry Brent, laid down his life.

Bishop Brent's Testament

In the twoscore years since Bishop Brent's death, some notable steps forward have been taken in the cause for which he spent his life. In this anniversary year, then, it is good to recall his great ministry. The Presiding Bishop's Book for Lent (page 24) is appropriately a selection from Bishop Brent's writings.

Planned for this issue, but unfortunately crowded out was one of the most intimate of Bishop Brent's documents, the annotations in his New Testament, a gift from the Archbishop of Canterbury, which he used constantly during the last twenty years of his life. It will appear next month.

This issue of FORTH, as has been the custom for nearly half a century, is dedicated to the Lenten Offering of the Church School boys and girls. It is therefore largely devoted to material about Puerto Rico, the Mission to which this year they are giving major attention.

Prayer Book Anniversary

But the other articles in this issue should not be overlooked. FORTH's good friend the retired Bishop of California, the Rt. Rev. Edward L. Parsons, contributes an article in our current series in recognition of the four hundredth anniversary of the Book of Common Prayer, The People's Book of Worship (page 8). Bishop Parsons, long a member of the General Convention Commission that produced the Revision of 1928,

Continued on page 5

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Check Your Calendar

MARCH

2 Ash Wednesday
4 World Day of Prayer
9 Consecration of the Rev. Girault M. Jones as Bishop of Louisiana, New Orleans
14-16 United Council of Church-women, Seabury House
18-20 Foreign Missions Conference, Seabury House
22-23 Division of College Work, Seabury House
25 The Annunciation
26 One Great Hour, 10:00 p.m. E.S.T. All networks

APRIL

3 Passion Sunday
10 Palm Sunday
15 Good Friday
17 Easter Day, Church of the Air, Columbia Network, 10-10:30, E.S.T.
22-25 Executive Board, Woman's Auxiliary, Seabury House
26-28 National Council, Seabury House, Church Congress, Boston

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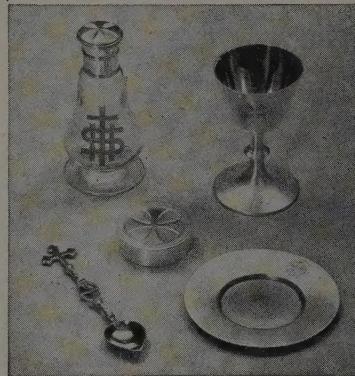
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FORTH

VOL. 114 NO. 3
MARCH 1949
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THE COVER: This Lent boys and girls throughout the Church are discovering Puerto Rico. This number of FORTH will help their parents and friends to know something, too, about this island territory where the Church is making an important contribution to the life of the people. The cover is a reproduction of the poster issued in the interest of the offering. It is from an original painting by the well-known commercial artist, Gaston Sudaka. For more about Puerto Rico turn to pages 12-18.

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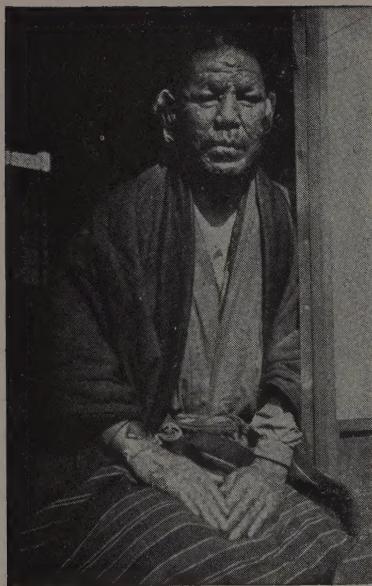
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"CURSED BY THE HEAVENS"

BEFORE the missionaries came to Japan, bringing the Gospel of Him who while here on earth laid special stress on the healing of those with leprosy—he was a man “cursed by the heavens” and cast out by his fellowmen, because he had leprosy. There was no haven of mercy in all Japan for such as he was—until the coming of the missionaries.

So it was in Japan. So it is still in many parts of the world where only in the fellowship of Christ is a man with leprosy loved as a brother and as a child of God—where only in Christian institutions are his physical needs looked after, his spiritual hunger nourished. But for the loving ministry of your missionaries and your support of their work through the years—he and thousands like him might still be “cursed by the heavens”—despised, neglected, and forever outcast.

IN THIS LENTEN SEASON, EXPRESS YOUR THANKFULNESS FOR THE COMING RESURRECTION WITH A GIFT FOR THOSE WHO ALSO IN CHRIST'S PASSION AND RESURRECTION HAVE FOUND NEWNESS OF LIFE.

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Dear Friends: I enclose my Lenten gift \$3.00 for the support of Episcopal leprosy missions.

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RELIGION IN ART

By WALTER L. NATHAN, Ph.D.

ON June 9, 1311, a jubilant throng filled the narrow streets of the ancient city of Siena in Italy while Duccio di Buoninsegna's new masterpiece was carried in procession to the cathedral where it was installed on the high altar. Measuring fourteen by seven feet the *Maesta*, or Majesty of the Lord, showed on its largest front panel the Madonna and Child enthroned among angels and saints, with scenes from Mary's life above and below as well as figures of prophets and apostles; incidents from the ministry and passion of the Lord were depicted on the back side. It had been a great task to complete the ninety-two large and small panels which together constitute the outstanding example of Sienese painting, and one of the greatest works of Christian art.

Several hundred years later the two sides were separated and some of the smaller panels sold. The Temptation of Christ in the Frick Collection is one of them; others are in Washington, London, and Berlin.

Duccio's art owes its greatness to the fusion of a new sense for life with the supernaturalism of the Byzantine tradition, and thus is at its best in paintings such as the Temp-

tation where the visionary character of the subject demands a blend of the realistic and the symbolic. The walled cities, painted as if seen from great heights, are at once understood as the kingdoms of the world which Satan showed Jesus “in a moment of time.” The tempter, a fiery apparition sharply silhouetted against the resplendent gold background, is a superb symbol of the forces of evil. His inviting gesture tries to deflect Christ's keen glance from his own hideousness to the splendor and the riches of the world.

But Jesus cannot be swayed. The calm and collected outline of His figure, doubly effective because of its contrast with Satan's twisting, excited shape, and the unmistakable command of His right arm spell defeat for the prince of hell. Only the flashes of the hem of His mantle, gold on dark blue, betray the inner tension of this moment. They help us understand why “angels came and ministered unto Him.”

For by refusing the power and domination which Satan offered to Him Jesus had decided His own fate. From here on every passing day brought Him closer to the Cross.

Turn to page 6 for reproduction of
Duccio's The Temptation of Christ.



CHRIST AMONG THE DOCTORS
By Hofmann (Luke 2:40-52)

Devotional Pictures by Margaret Tarrant

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Radio Award

The first series of the Church's radio program, Great Scenes from Great Plays, which began October 1, 1948, came to an end on Friday evening, February 25, with the broadcast of The Lady With a Lamp. On that same day, the Presiding Bishop was the guest of honor at a formal luncheon given by Pulpit Digest. At the luncheon Bishop Sherrill was presented with a plaque which reads:

THE PULPIT DIGEST AWARD

to the church or religious group or organization which initiates the best new program for awakening interest in church membership

AWARDED IN THE YEAR

1949

to the National Council of the Protestant Episcopal Church for the effective use of network radio in a continuing program of national evangelism

Turning the Pages

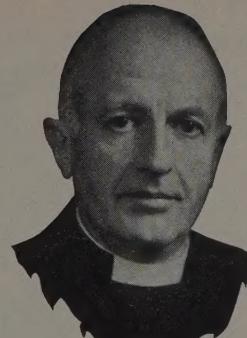
Continued from page 1

is the author, with the Rev. Bayard H. Jones, of *The American Prayer Book*, the recognized standard study on this subject.

More Vestrymen Read FORTH

Two more vestries have joined the 100 per cent subscription coverage to FORTH: St. Paul's Church, Smithfield, N. C., the Rev. Ralph H. Kimball, rector, and Grace Church, Ponca City, Okla., the Rev. Thomas O. Moehle, rector.

At the request of their bishop, the Rt. Rev. W. Appleton Lawrence, some eight hundred vestrymen in the Diocese of Western Massachusetts this month are receiving copies of FORTH. It is hoped that as a result many parishes in Western Massachusetts will soon report 100 per cent vestry coverage.



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THE NEW BOOK BY

Henry Knox Sherrill

Presiding Bishop of the Protestant Episcopal Church

THE CHURCH'S MINISTRY IN OUR TIME

An attack on complacency and a plea
for a vital religion

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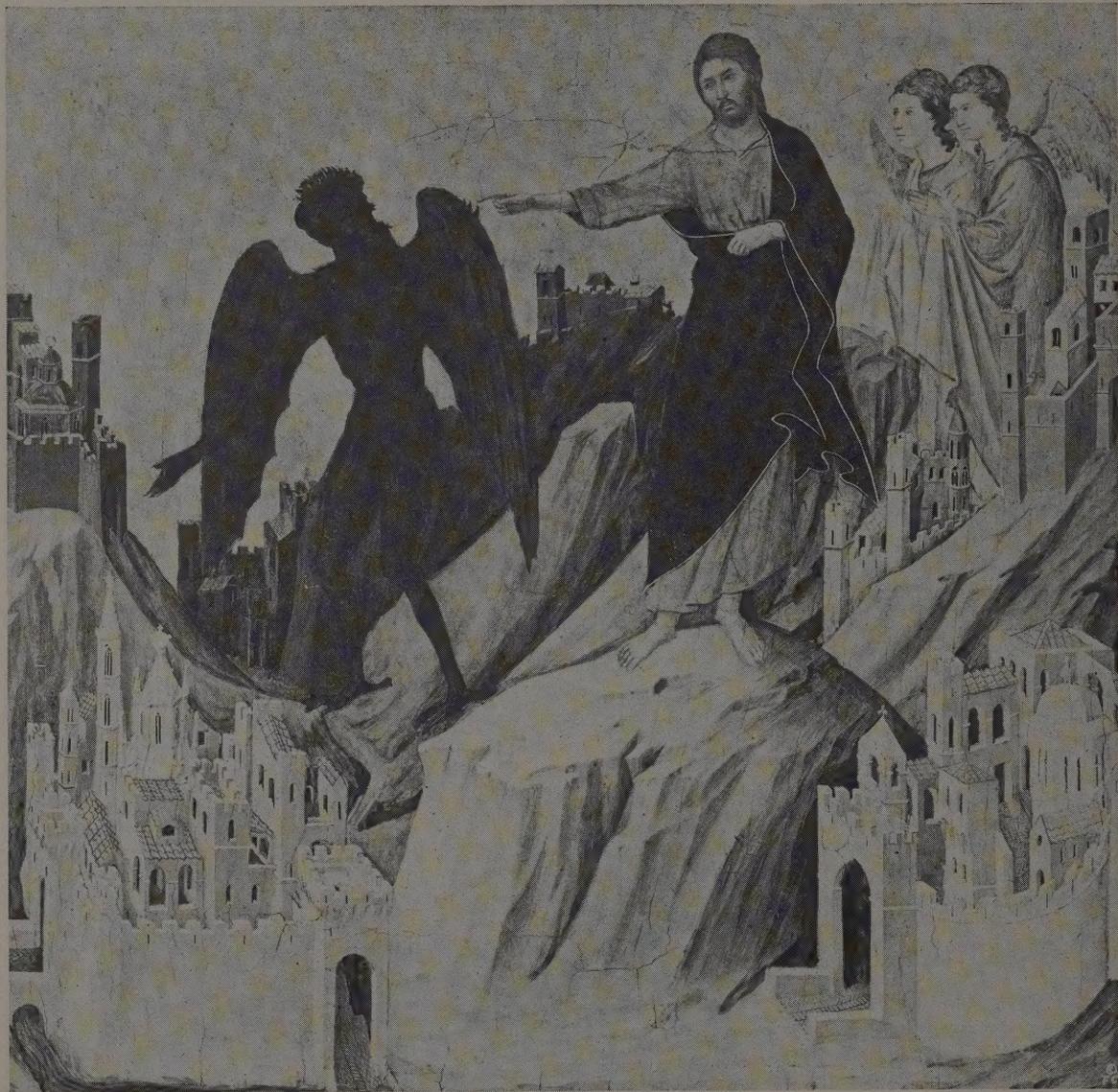
Easter Souvenir Crosses. Assorted designs of Easter flowers. Each cross has an Easter greeting and appropriate Bible text. 20 cents a dozen.

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Frick Collection

THE TEMPTATION OF CHRIST

Duccio di Buoninsegna (Siena, c. 1255-1319)

World Relief Unites American Churches

ALL LISTEN TO ONE GREAT HOUR: ALL GIVE AID ON MARCH 27

CHRISTIAN America united in a great act of compassion . . . that is the basic significance of an unprecedented event scheduled for March 26.

On that Saturday evening between 10 and 11 p.m. EST, fifty million American people will tune their radios to the greatest single Christian program ever presented. Called **ONE GREAT HOUR** this program will be heard over every one of the 1,092 stations of the four major networks, CBS, NBC, ABC, and Mutual, plus hundreds of non-network stations. **ONE GREAT HOUR**, sponsored by your Church through the Presiding Bishop's Fund for World Relief and the more than twenty other Churches participating in Church World Service, will dramatize true-life examples of the vitally important work that the Churches are doing to bring light and hope into the lives of the people of Europe and Asia who have had no hope.

ONE GREAT HOUR is definitely a Christian program. The script, written by Robert E. Sherwood, distinguished playwright and thrice winner of the Pulitzer Prize, will be presented on the air by a notable company of leading figures of stage, screen, and radio. The program closes with an appeal to the Christian people of America.

ONE GREAT HOUR will originate in the Nation's capital as a live program and will be practically the only program on the air at the time of its broadcast. It is designed specifically to raise many millions of dollars for world relief in the Episcopal Church and other Christian Churches throughout the United States on

Sunday, March 27, the Sunday immediately following the broadcast.

It is important that all Episcopalians, together with Christians of every other name in America, Protestant, Roman Catholic, and Eastern Orthodox, listen to **ONE GREAT HOUR**. It is even more important that all Episcopalians attend church on Sunday morning, March 27, to make an

for the Presiding Bishop's Fund for World Relief was so successful that the Church's basic plan was adopted for this year by all the members of the Church World Service. Not only was the Church's basic plan adopted, but the National Council's Director of Promotion was selected to lead this great joint effort. The Episcopal Church has been given a large position of leadership in this united Christian effort and it must exceed by as generous a figure as possible the minimum goal of one million dollars if it is to justify the faith shown in it by the other Churches.

ONE GREAT HOUR will provide the inspiration for the greatest single corporate act of worship in the history of Christianity in America. On Sunday, March 27, the fourth Sunday in Lent, sometimes called Refreshment Sunday, you will know that in more than sixty thousand churches, Roman, Protestant, Orthodox, and Anglican, throughout America your friends and relatives will all be joining you in giving the Christian answer to the cry of those in desperate need in Europe and Asia. Through your gift placed in the blue offering envelope, you will bring refreshment and new courage to sorely tried men and women and children who for so long have lived without hope. You will have a part in a great act of united Christian action.

Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

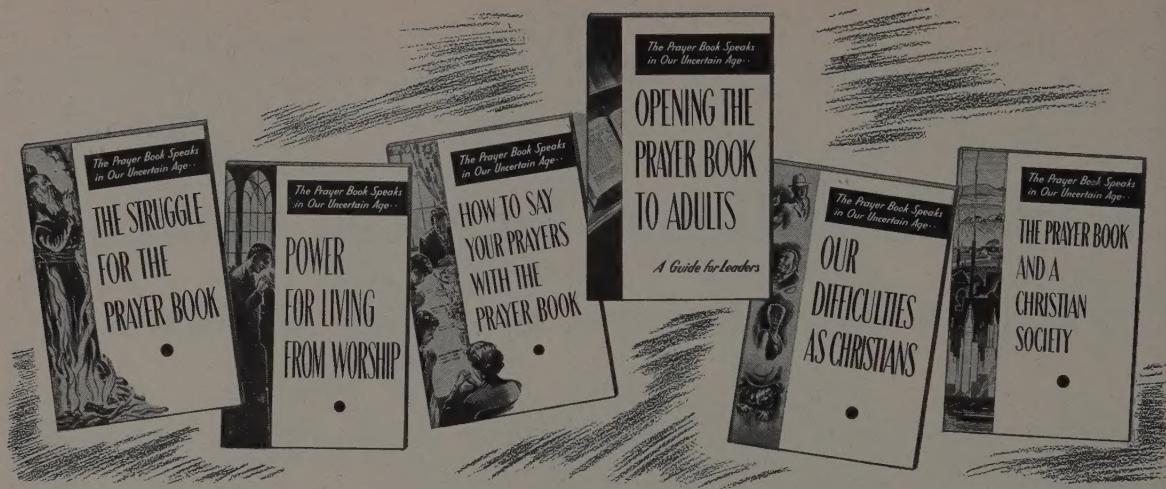


offering to the Presiding Bishop's Fund for World Relief.

The General Convention of 1946 set a minimum goal for world relief in 1949 of one million dollars. Just as in 1948 the Church responded and raised more than the total goal in one day, this year's goal can be attained if everyone works together. You can help greatly by inviting your friends to listen with you on March 26. You can help more by inviting your friends to attend church with you on March 27.

Episcopalians truly have a particular responsibility in the success of this year's effort. The 1948 campaign

• Please turn to page 20 for a report on the Presiding Bishop's Fund for World Relief in 1948 •



Churchmen everywhere rediscover the riches of the Prayer Book through family study groups using the materials illustrated here

The People's Book of Worship

ITS USE IN CHURCH AND AT HOME OPENS NEW WAYS TO GOD

THE People's Book of Worship! That is precisely what The Book of Common Prayer is. That is precisely what Cranmer, Archbishop of Canterbury and chief architect of the first English Prayer Book published in 1549, intended it to be. That is what the colleagues who assisted him held as their ideal. They put it in the preface to that book of 1549. Through the Middle Ages the services of worship had been for the most part in Latin which they said the people "understode not so that they have heard with their ears onely and their heartes, spirite, and mynde have not been edified thereby." The Book then must be in English, the language which the people spoke.

They intended too, although they did not put it in the Preface, that every opportunity should be given for the people to take part. It must be common prayer and praise, services which belonged to everyone. It must likewise meet the needs of life, touching every aspect of it. And, although perhaps Cranmer and his associates did not think of this, it must

By the Rt. Rev.

EDWARD L. PARSONS, D.D.

be such a book that when the people, just ordinary everyday people, came to know it, they would find in it guidance for their own private devotions. At any rate it turned out to be just that.

In Our Own Language

Here then are four needs if it is to be the people's book of worship in the fullest degree. Let us see how it meets these needs: That it comes to us in our own language is obvious. There are here and there words which have lost for us their original meaning, words which will probably be changed at a future revision. The stock illustration you will find in the Collect for Easter Day. Look, too, at the petition for bishops and other ministers in the great prayer for the Church in the Communion Office. There are, also, many words which in our secularized society we do not

use very often. But we do know what love and mercy and forgiveness, what strength and faith and protection mean. We also know very well, whether we take it literally or symbolically what the *craft and subtlety of the devil or man* may do to us and we can rejoice in having Satan beaten down under our feet. All the essential message of the Book comes to us because it is written in a language "understode" of the people.

A Book of Common Prayer

But the Book is more than a message. It is a book for Common Prayer. That is, it is a book to help us worship in services in which each of us has a part. The Prayer Book opens to every loyal and devout Christian a share, a great share in the acts of worship itself. Turn to the Book and follow it through. You will realize that no priest can make the services really beautiful without the response of the people. In the Choir Offices (Morning and Evening Prayer, and the Litany) it is the people who confess their sins. The ab-

solution is pointless unless they are there to hear it. The Lord's Prayer is theirs to say; the prayer *O Lord open thou our lips* needs the people to make the response, and that is still more obvious when the priest exhorts the people *Praise ye the Lord*. The exhortation is meaningless if he replies himself. The Canticles are there for the people to sing. One of our worst mistakes is when we let the choir turn the *Te Deum* into an anthem; and while any priest or any layman may repeat the Litany as a private devotion it loses its meaning as a public service unless there are people to respond and who do respond. It is essentially Common Prayer.

And if there is one thing more than another which the reformers wanted to accomplish four hundred years ago it was to make the Holy Communion a people's service. For centuries it had been the priest's service in a foreign language. For the most part the people had no share in it save that of being present. They had probably forgotten that the Lord had instituted it at a fellowship supper; and that for many centuries the people had brought their gifts and partaken of the consecrated elements as a necessary completion of the service. That must be changed and changed it was. The language is understood. There are *amens* and responses to be made. The Creed calls for us all to declare our loyalty to the Christian faith. We have all to confess our sins and in the very ancient *Sursum Corda, the lift up your hearts* demands our response. Priest and people join in the *Holy Holy Holy* and the great prayer of consecration is completed only as we join in the Lord's Prayer. Nor is the act of worship complete until the people have joined in receiving the consecrated elements. The service is Eucharist (thanksgiving), memorial, sacrifice. It is also fellowship and communion.

One could go on through the Book and discover precisely the same fact. Everywhere, so far as possible, the people take part. Think of all they have to do in the ministration of Holy Baptism. The Offices of Instruction are only a series of questions and answers. Even in Confirmation they have responses to make; and through all the rest of the

Book no office is complete without their participation.

For Every Aspect of Life

And as one goes on through the Book another and very vital fact comes to light. The Church has not forgotten the great events, the crucial moments of life. It takes the baby and receives him in Baptism into the great fellowship of Christian people. As he grows it teaches him the big essential things about the Faith. At adolescence (years of discretion), in Confirmation the Bishop lays his hands on his head and prays that he may have the outpouring of the Holy Spirit to meet the tragedies and joys of life. Marriage; thanksgiving for the child which has come to enrich the Christian home; strength and courage and joy in sickness and weakness and the certainty of God's love in life and death when the soul passes from this world to the next; in one great moment of life after another the Church brings us this Book to help us to understand that all life is in God's hands.

But we have only begun to realize all the Book has for us until we succeed in taking it into our own private devotions, our own moments (often, alas, too few) alone with God. We follow the Lord of Life

through his ministry on earth. Phrases stick in our mind, *O God who makest us glad with the yearly remembrance of the birth of thine only Son Jesus Christ... The new light of thine Incarnate Word... O Lord who for our sake didst fast forty days and forty nights*. Then come the searching prayers of Holy Week; the glad triumph of the Lord at Easter who hast overcome death and opened to us the gate of everlasting life, and the prayer on Ascension Day that we may also in heart and mind thither ascend; (have you ever stopped really to think what that means?); the outpouring of the Holy Spirit on Whit-sunday, and the summing up of the Christian life in its fellowship with God on Trinity Sunday. The great phrases live in our minds. They haunt us.

A Guide for Private Devotions

As the Book becomes part of our life it helps us too in framing our private devotions; confession, praise, prayer become a normal outline or we read some message from the Scripture and the *Te Deum* springs to our lips. We learn to put our prayers in right order as we discover that confession, praise, and God's Word

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LET US PRAY

¶ For the Church in Puerto Rico

OLORD Jesus Christ, the true Light that lighteth every man, be present, we pray thee, with thy Church in Puerto Rico; that, enlightened by thy Holy Spirit, it may be guided in paths of wisdom, and amid the darkness and ignorance of this present world may show forth thy light and thy truth for the glory of thy Name, whom with the Father and the Holy Ghost together, we worship and glorify.

¶ For the Church's Mission

To be said by all members of our Church Schools.

OGod, our heavenly Father, we thank thee for the gift of thy dear Son. Grant that we who have received him in our hearts may joyfully go forth with him on many errands. Bless those who toil for thee in far off places. Comfort them in their loneliness and unite our work to theirs. Accept our gifts, receive our prayers, and use us for the sake of thy Son, Jesus Christ our Lord.

The Tinie

CE



TINY Cathedral Church of Mar Sargis (right), on Chicago's North Side, is seat of Church of East and center of world's oldest communion. Persecution in Middle East forced Assyrian Christians to flee to America. Those who settled in Chicago built cathedral with their own hands. Patriarch Mar Shimun (above) gives blessing after Qurbana (Holy Offering). Attending him are deacons, without whom Patriarch will not celebrate Holy Mysteries. They stand before sanctuary, which is separated from congregation by veil representing veil of the temple, which was rent at Christ's death.

By the Rev.
IRWIN ST. JOHN TUCKER

HIDDEN in a labyrinth of streets near North Side Chicago is the tiny Cathedral of Mar Sargis, seat of the Church of the East, and center of the oldest of Christian communions.

Mar Eshai Shimun XXIII, the Patriarch of the Church of the East, is an exile from his millennium old seat in the mountains of ancient Assyria.

Caught in the bloody horror of the oil wars in the Middle East, Assyrian Christians are being crushed to death as between gigantic millstones. Their crime is that they responded to appeals of Western Christian Powers, the United States, Britain, and France. In World War I they attacked the Turkish Empire from within. Their extraordinary heroism greatly aided in the victory. They had entered the struggle at the promise of independence, but when the war was won, they were turned over to the Turks, against whom they fought.

Massacres began at once, and have continued ever since. The Church



Cathedral in the World

CHURCH OF EAST IS CHICAGO

of England, led by successive Archbishops of Canterbury, defended their cause in vain. Savage slaughter, unbelievably horrible, but fully documented by British reports, wiped out thousands upon thousands of Assyrian Christians.

A few Assyrians escaped to the United States. This clever, resourceful, and industrious people began to make headway here.

An emissary of the Patriarch, Mar Timotheos, came to the United States from India. He gathered together Assyrian Christians, established congregations, and ordained priests.

In Chicago, a group of Assyrians pooled their meager funds and bought a wooden tenement on the corner of Orleans and Menominee Streets. They scooped out the sand between the wooden posts supporting the building, and built concrete walls. In the damp basement, as in the catacombs of Rome, they worshiped while they worked.

Ralph Fletcher Seymour, famous

artist and architect, was asked to sketch the designs for the little Assyrian church. He was guided by Mar Timotheos' translated instructions. By day Assyrian craftsmen and artisans worked at their trades, but at night they built the Church of Mar Sargis and the Assyrian women brought them lunches of Eastern dishes.

At last the little cathedral was finished. When Mar Shimun XXIII escaped to America in 1940, it was consecrated with the *Qurbana*, the Holy Sacrifice, offered in Aramaic, the language Jesus spoke at the Last Supper.

The Church of Mar Sargis is as the ancient synagogues were, completely devoid of any ornamentation in picture or statue, except that it has an altar. The cross is there, the veil divides the Holy of Holies from the congregation. The altar of incense and the altar of the Sacrifice are there. There is no organ and no musical instruments are used. Only the voices of worshipers rise in the



Rev. Saul D. Neesan is Cathedral Pastor

words of Jesus as they say the *Zlutha Maranayta*, the Lord's Prayer: *Abun d'ba-shomaya, nithqadash shmakh.*

It is hard to find the little Cathedral of Mar Sargis. From Menominee Street, at the back of a courtyard, one catches a glimpse of a red brick building. It is very much like a two-car garage, except that the doorway is surmounted by a cross. Only half the church is visible from the street. One-half is built into the tenement, its ceiling forming the second floor of the building.

Within the little church one is transported back through the centuries to the days of the synagogue of Galilee. One glimpses what it means to these uprooted people, driven by massacre and treachery from their immemorial hills of Kurdistan in the Middle East to the roaring, rambling metropolis of the Middle West.

Galilee, according to the Book of Kings, was repeopled with Assyrians after the fall of the Northern Kingdom. Shalmaneser IV took the Hebrews of the Ten Tribes into Assyria, and planted Assyrians in their place. The Assyrians adopted the religion of the Hebrews. There was no great racial barrier dividing the two populations. Abraham and Sarah came from the lands of Mesopotamia, as did Rebekah. All the sons of Jacob, except Benjamin, were born in Assyrian territories.

Continued on page 31

WASHING feet of twelve members of congregation is performed on Maundy Thursday



THE STORY OF AN OFFERING

ON the first Sunday of Lent a great fellowship of children in Episcopal churches attend services for the blessing of their Lenten Offering boxes. In all sorts of churches up and down the land, the young members will be taking upon themselves the task of studying, praying, and giving for the missionary work of the Church.

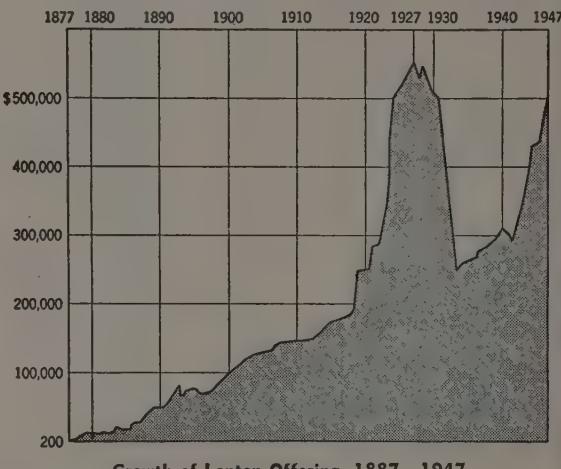
By far the greatest number of these churches have small schools. Some parishes give out only five mite boxes; the majority of the boxes go to schools of twenty-five to fifty pupils. There are Indians in South Dakota, Negroes in Georgia, Church-Schools-by-Mail in Vermont, and city parishes with as many as one thousand Church School pupils. Twenty-six thousand of the Offering boxes shipped from National Headquarters were printed in Spanish and went to Puerto Rico and other Spanish-speaking countries. On that Sunday, boxes will be distributed in churches in Alaska and Liberia, in Hawaii and the Philippines. There is a great potential in this fellowship.

It was the great-grandparents of today's children who started the Lenten Offering. The accompanying graph shows the progress from its small beginning at St. John's Sunday School in Cynwyd, Pa. Seventy-one years ago that first Offering was \$200. The idea spread to other Sunday Schools in Pennsylvania, and then to other parts of the Church. The Rev. Herman Duhring writing, in THE SPIRIT OF MISSIONS for March and April, 1898, of his travels as a special agent for the children's Lenten Offering, said:

"Briefly, I started out on this trip with the fear I would not be welcomed everywhere, but it has been exactly the opposite. In spite of the hard times, I have met with most enthusiastic coöperation in this aim to make the new Lenten Offering \$100,000. . . . After leaving Winona, Minn., it was my privilege to hold meetings and address Sunday Schools in Milwaukee, Chicago, St. Louis, Detroit, Buffalo, Rochester and Syracuse. . . . There are indications of such interest elsewhere, that I have already made a number of conditional engagements to address Sunday School workers in many neighboring dioceses."

The money raised by the Lenten Offering is no

small amount. The graph shows that the 1927 Offering was largest. In that year a special Jubilee gift was made in celebration of the fiftieth anniversary of the first children's missionary collection at St. John's, Cynwyd. After a gradual decline, the years of depression brought a serious decrease. Since 1933 the Offering has increased year by year, \$300,000, then \$400,000, until last year when the Offering was just under a half million dollars. Thus the boys and girls of the Church Schools contribute fifteen per cent of the whole National Church Budget.



Growth of Lenten Offering, 1887 - 1947

For many years, the Church's children studied missionary fields in general as a part of their offering project. Since 1902, THE SPIRIT OF MISSIONS and its successor, FORTH, have issued a special number each year in the interest of the Lenten Offering. In 1937 the plan of study was changed. As reported in THE SPIRIT OF MISSIONS for February of that year, "The study material for the Church Schools during Lent deals with the Church's work among Negroes. It is a concentrated study of one group in the Church and differs from materials of recent years when the attention of Church School pupils was drawn first to one race or group, and then to another. As a result, many of the smaller children, in particular, were confused at the end of six weeks. . . . All the material this year will have value, and wherever it is faithfully used, boys and girls will have a much more thorough knowledge and understanding of what the Church is doing for Negroes. This is one of the advantages of having a single field of study."

Since that time, a single field has been adopted for each year. This year the field is Puerto Rico.

For six weeks the younger members of the Episcopal Church will be working together, giving regularly, and sometimes denying themselves in order to give. They will be expanding their very good imaginations to put themselves in the place of Puerto Rico's children and will be learning what the Church is doing for those children. Here is a great opportunity to help our boys and girls understand what was meant at their baptism when it was prayed that they might "be made living members of Christ's holy Church."

Who is Luis Munoz Marin?

- Governor of Puerto Rico since January 1, 1949, a Puerto Rican, the first governor elected by the people. Former governors were appointed by the President; before 1898, by the Spanish Crown.

How large is Puerto Rico?

- One hundred miles long; thirty-five miles wide.

Are there still people who cannot read and write?

- Yes, more than a fourth of the population.

How is education progressing?

- Slowly, but in less than ten years teachers have increased from 6,000 to 9,000; university enrollment 6,000 to 10,000; government scholarships \$38,000 to \$770,000.

Why is education so great a problem when the island is so small?

- The government never catches up with the population. Forty per cent of the budget is allotted to education but about half the school-age children are not in school. Birth rate, 43 in 1,000, is said to be one of the highest in the world.

What is the Church doing about education?

- A boarding school for boys, St. Just's, at a place called St. Just, near San Juan, is getting started on its new site; the school was formerly St. Joseph's at Quebrada Limon.

There also are half a dozen or more parochial day schools, staffed and supported by Puerto Ricans.

PUERTO RICO

A B C's

How are health conditions?

- Death rate per 1,000 people: in 1898, 27; 1940, 18; 1949, about 12. (In the different States the rate varies from 8.2 to 12.9.) Malaria "has all but disappeared," now 1 death in 5,000. Infant mortality, 7 in 10,000. First-year deaths 1 in 1,000.

Tuberculosis is declining but is still bad; death rate 1 in 500 (continental, 1 in 2,500); new cases in 1940, 9,000; in 1947, 6,500. Lack of beds chief difficulty.

Are there not enough hospitals?

- For the population of two million, there are fewer than 3,000 beds.

Is the Church helping to improve health conditions?

- Yes, St. Luke's Hospital, Ponce, 99 beds, has been at work since October, 1907. Its training school has sent out many graduates to do public health and other training.

Are the people as a whole fairly comfortable?

- "The standard of living outranks those of most Latin American countries and is about equal to the standard of the most depressed areas in continental United States."—*N. Y. Herald Tribune Economic Review of Puerto Rico*, December 10, 1948.

How fully are the Puerto Ricans cared for by the Roman Church?

- According to figures published in 1946 by a Roman Catholic writer, the Rev. John J. Considine, if each of the 240 Roman priests looked after 2,000 people, there would still be more than 1,500,000 people without pastoral care.

Are many churches needed for such a relatively small area?

- Transportation for the country people, over steep mountain roads, is chiefly on foot. How many people can walk ten miles or more to church, regularly?



Needlework at St. Andrew's Craft Shop, Mayaguez

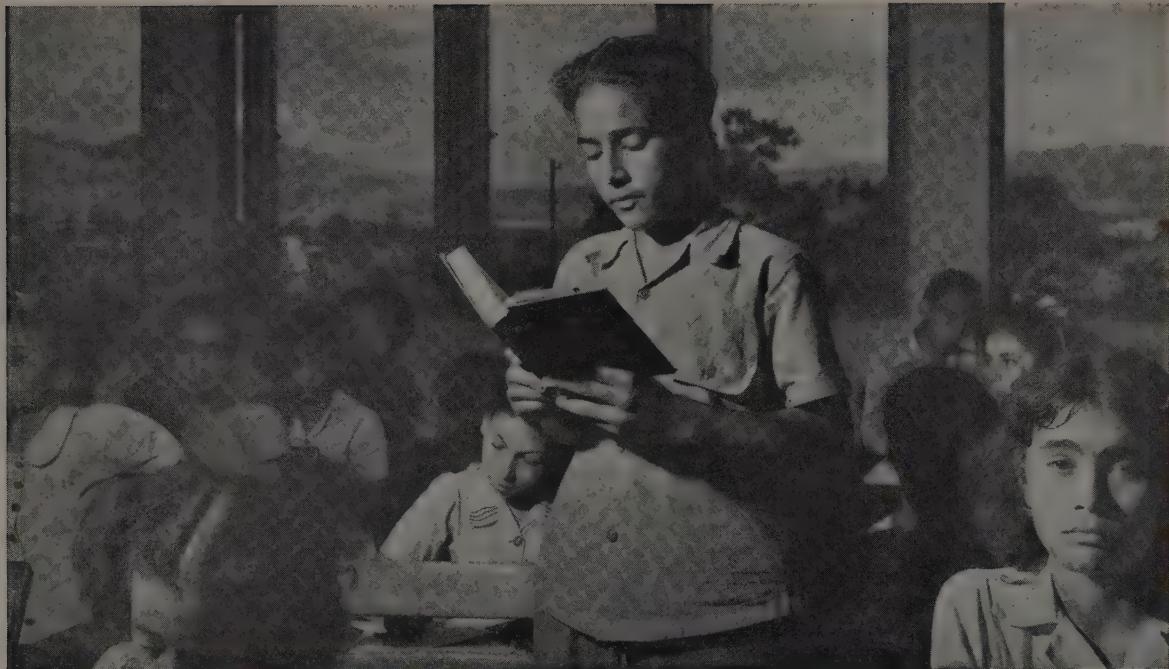


Photo from Monkmyer

GREAT LACK in Puerto Rico is education. Population grows faster than schools are built; more children are out of school today than five years ago. Church, coöperating with government in educational planning, runs St. Just's Agricultural School

Germán Was An Orphan

COLLEGIO SAN JUSTO IS CHURCH'S AGRICULTURAL SCHOOL

GERMAN was an orphan who was left with three brothers and two sisters. Before coming to St. Just's Agricultural School, St. Just, he was an underfed, undersized, frightened little boy who managed to earn fifty cents a week by tending the gate during sugar *zafra* (harvest). The Rev. Francisco Reus-Froylán, the school chaplain, had a difficult time convincing him that he was not being disloyal to his sisters in giving up his job and coming to the school. When it was explained to him that at the school he would be fed he finally agreed, because at present it was taking all his fifty cents a week to feed himself.

Now Germán is one of the tallest, best-looking boys in the school. Recently graduated from junior high, he holds a government scholarship which is only awarded to boys with

a B average or better. His average is A. He is the leader of a group called The Seminarians who plan to go on to the university and then to the seminary.

Germán is only one of the boys whose lives have been radically altered by St. Just's. There is Federico who came back to school after working in the cane fields for six years. He has maintained an A average.

There is Fernando with four A's and a B plus for his first semester average. St. Just's was his only chance for more schooling and his only chance to develop a mind which would otherwise have been wasted. There is Ezekiel who will win a government scholarship this year after two years of high averages have made him eligible. There are Jaime and Manuel whose broken homes made it necessary for them to seek

new quarters. St. Just's has taken them in and has been richly rewarded by their presence. One of them may enter the priesthood. There are many others, most of whom could have been nothing but cane workers were it not for the Church.

In the densely populated island of Puerto Rico there is little industrial development and three-quarters of the population live in rural areas and work on sugar and coffee plantations. The work is seasonal and unemployment with its attendant poverty and malnutrition is a familiar condition.

The Church is attempting to aid in solving some of the educational, social, and health problems which result from this cycle of seasonal labor. It has established schools both in the city and the country

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Church is Needed in Puerto Rico

By the Rt. Rev. CHARLES F. BOYNTON, S.T.D.

AND Jesus came forth, and saw a great multitude, and he had compassion on them.—ST. MATTHEW 14:14

MISSIONARIES of the Episcopal Church coming to the island of Puerto Rico in 1901 were not, of course, the first representatives of Jesus to have compassion on the multitude here. Apostles and disciples of Christ had been preaching, teaching, healing, and administering the sacraments among the people for four centuries, ever since the discovery of Puerto Rico by Christopher Columbus in 1493. But until 1872 it had been only the Roman Catholic representatives of Jesus who were permitted to have compassion on the multitude,

for Puerto Rico had been a colony of Spain from the beginning.

In 1872, the Spanish Government granted limited permission to the Church of England to share in the work of compassion, if only among its own members who had come from the English West Indies to Puerto Rico in connection with the sugar industry. In that year the first non-Roman church, the Church of the Most Holy Trinity, was established in the city of Ponce, under the jurisdiction of Bishop Jackson of Antigua, with the Rev. A. Giolma as its first rector.

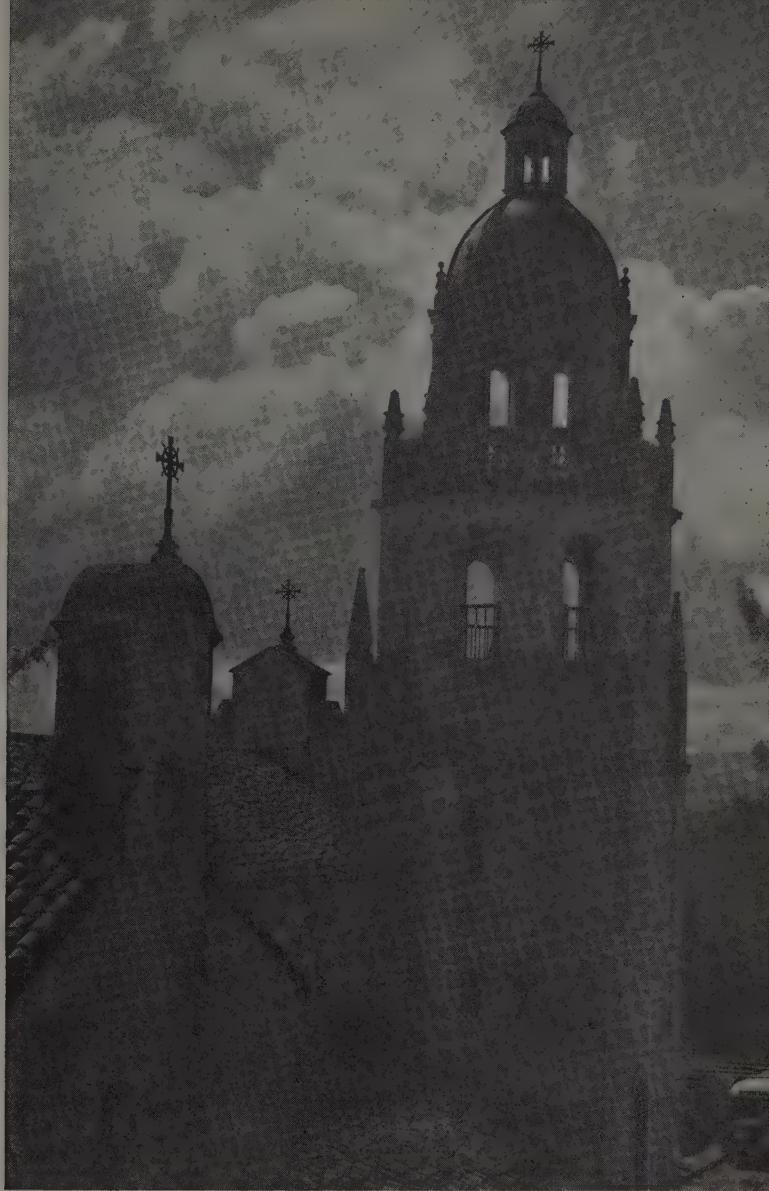
A similar piece of Anglican work was started without opposition in the adjacent island of Vieques in

1880, and confirmation was administered there by the Bishop of Antigua as early as 1885.

Religious liberty, the constitutional right of representatives of all Christian Churches to take part in the administering of Christ's compassion, came to Puerto Rico in 1898, following the Spanish-American War which brought Puerto Rico under the political jurisdiction of the United States.

This religious liberty was proclaimed publicly by the ringing of the church bell of Holy Trinity. The bell had never been rung previously, as that was specified in the concordat as an act of proselytizing and

Continued on page 16



Harwood Hull

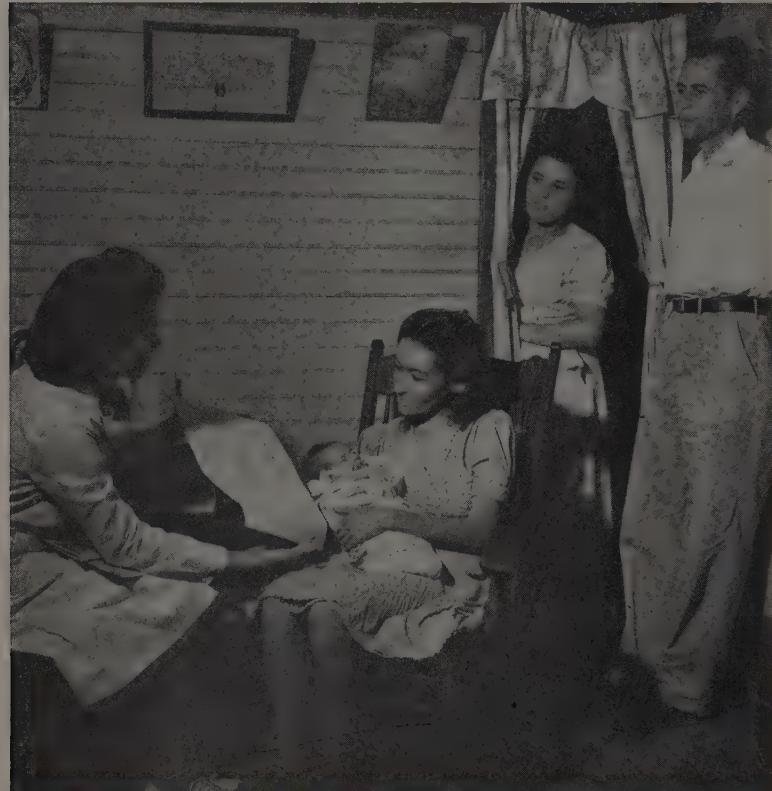
Cathedral of St. John, San Juan, Puerto Rico



Kayfetz from Three Lions

ST. LUKE'S HOSPITAL, Ponce, Puerto Rico, helps meet desperate need for more medical care. Its nurses' training school provides nurses for clinics and hospitals, and the government's public health program, teaching diet and hygiene to people in rural areas (below)

Prol from Monkmeyer



Puerto Rico Need

strictly forbidden. It is now known as the Religious Liberty Bell of Puerto Rico, and is properly enshrined in the cloister wall of the church.

The Episcopal Church did not go to Puerto Rico to waste its time or money in making Episcopalians out of good Roman Catholics. Rather, recognizing the work which had been done, but knowing that there were vast areas of the mountainous island where the influence of Christianity had scarcely been felt, the Church ventured into the unchurched rural areas, under the wise guidance of its first bishops, James Van Buren (1902-1912) and Charles B. Colmore (1913-1947). Certainly the byways deserved the compassion of Christ as much as, if not more than, the highways.

It was slow work at first, but as always the poor responded gladly. Soon volunteers for the lay and ordained ministry began to offer themselves for the deepening of the work in the major cities, San Juan, Mayaguez, and Ponce, and the extension of the Church's influence in the mountains. Chapel after chapel was built, and



Prol from Monkmeyer

BREEDING PLACES for crime, disease, and starvation are notorious slums, such as El Fanguito, tidal swamp in San Juan (left). United States Government funds are being used to build housing projects (right)



Three Lions

SUGAR CANE is main product of Puerto Rico. Overpopulation and one-crop economy means instability and poverty for workers

Prol from Monkmeyer

Church...continued

priests were assigned to live in small rectories in the country areas. Today there are more than a score of such missions, ably ministered by Puerto Rican or Spanish-speaking clergy, who form the overwhelming majority of the total missionary staff.

It should not be overlooked, rather it should be stressed, as the Church thinks and prays about its part in the total scheme of Church unity, that the Episcopal Church in Puerto Rico has played a dramatic, if small, role in this unfolding drama. Nowhere is the fact that the Episcopal Church is apostolic in Order and evangelical in Truth more apparent than in this Caribbean island.

Consider the make-up of its present active clerical constituency. Apart from three Continental American priests and the Bishop, there are serving happily and effectively a former Roman Catholic Bishop of Bolivia, now Archdeacon of Ponce; three former Roman Catholic priests (one Dutch Dominican and two Spanish Augustinians); two former Presbyterian ministers; and two of originally five former ministers of a

Continued on page 18



Puerto Rico Needs Church . . . cont.

local Protestant body called the Church of Jesus which in 1923 became organically a part of the Episcopal Church.

Others of the present clerical staff were inactive, though baptized and confirmed, Roman Catholic laymen. Still others, from the time of their baptism, have been Episcopalians. Two belong to the second generation of Puerto Rican clergy, being the sons of priests still active in the ministry of the Church in the Island (although one son is at present rector of a church in the United States).

Compassion for Mind and Body

Compassion includes the healing of diseased bodies and the enlightening of ignorant minds as well as the conversion and the spiritual feeding of hungry souls. And the Episcopal Church, following the example of our Lord, and seeing the alarming needs of the Island multitude, included in its program almost from the beginning the establishment of schools and clinics.

The character of the schools and the location of the clinics have changed with the times, and rightly so as the insular educational and health programs reached the people in the more remote sections of the island. But to date no part of the government program can yet touch or displace the fine St. Luke's Hospital and School of Nursing in Ponce, or the recently founded San Justo Agricultural School for Boys at St. Just.

Under such able missionaries as the Rev. Donald F. Gowe, M.D., associate director of the hospital, the Rev. Frederic Haskin, chaplain, Melba Love, directress of the School of Nursing, Helen Pond, dietician, Elena Aponte, director of nursing service, and Teresa Rivera, office manager, the privilege of the hospital and school is to maintain and increase a noble past.

And under the pioneer leadership of William Richards, headmaster, the Rev. Francisco Reus-Froylán, chaplain, Gilberto Gonzalez, agronomist, Ethel Robinson, Raul Mattei, and Jorge Jeli, teachers, the privilege of San Justo School is to create a glorious and vitally constructive

future. And last but far from least are the new primary department parochial schools, all entirely native staffed and locally supported, which are being established in the larger parishes, and meeting the crying need for more educational opportunity for children.

Need Is Without Limit

At no time in the past however, has the text of this article been more appropriate than it is right now. The Church, which is the socialized Body of Christ, looks out today upon a larger multitude in Puerto Rico than ever before, and the need for Jesus' compassion is without limit. There is less room for a policy of proselytizing than ever, and certainly there is less time and less money for such an undertaking. For today the situation is critical. With a population of well over two million, that is increasing by fifty thousand net each year, this is what the representatives of Jesus see:

Eighty per cent or more (1,600,000) no longer actively connected with any Church, and thereby cut off from any normal source of spiritual compassion.

Seventy-five per cent or more (1,500,000) young men and women, or rather, grown-up boys and girls, under 35 years of age, who, because of the absence of effective religious influence and environment, are contributing to an ever increasing rate

of juvenile delinquency, murders, homicides, suicides, attacks, auto accidents—threatening a general breakdown of a stabilized society.

Sixty per cent of the youth of Puerto Rico still unable to attend school, because schools cannot be built fast enough and teachers trained rapidly enough to equal the annual increase in the birth rate and the growing desire for universal education.

Tuberculosis, anemia, malnutrition, hookworm, malaria, venereal disease, all present to an alarming degree, despite the heroic efforts of the past.

Let Us Do All We Can

Just recently the local press tells of increased activity in Puerto Rico by Presbyterians, Methodists, and Roman Catholics.

The Episcopal Church should not lag behind the other Churches in this new and concerted effort on the part of all to have compassion on the multitudes of Puerto Rico, not only because the others cannot adequately do it alone, but also because the Episcopal Church has something terribly vital and unique to give wherever it is located.

We believe that Apostolic Order and Evangelical Truth as this Church has received and bears witness to the same is the very best medium of Jesus' compassion. If we really believe it, and certainly we can see a great multitude before us in desperate need of it, let us do all we can.

People's Book of Worship . . . cont.

come before petition. Or we turn to the Litany and there are unrolled before us in Cranmer's matchless English, the grounds of our faith: *By the mystery of thy holy Incarnation . . . by thy Cross and Passion* and the needs and longings, the fears and hopes of human life. Or again we find another kind of help in the Office for the Holy Communion, for there the greatness of the Gospel, the wonder of God's love, the salvation of the world, the needs of the Church all come before our own small needs.

And finally, in the back of the Book there is a short section called Family Prayer. It is a guide to fam-

ily worship. It is a rich treasury of special prayers for our personal needs; for children, for those we love, for joy in God's creation.

We cannot make the Book our book of worship unless we work at it, unless we do worship God in his Church and unless we do give time to worshipping him in our homes, in our families, in our rooms or somewhere away from the pressure of the crowd. Family worship and honest private devotion, there are few things more needed in this secularized world of today. Make real use of the people's Book of Worship and day by day new meanings of the Bible, new ways to God will open.



Horydczak, Washington, D. C.

College of Preachers, Washington, D. C., to stress teaching ministry through new Christian education courses beginning in October

On-The-Job Training For Your Rector

WORKSHOPS TO PROVIDE LEADERSHIP FOR THE NEW CURRICULUM

FOR the first time on-the-job-training in Christian education is being offered to the Church's clergy. Beginning next October, the College of Preachers and the National Council's Department of Christian Education will sponsor a series of education workshops.

Many a priest now finds the Church School a mysterious and bewildering place. Ten wriggling boys in rickety chairs in a corner of the parish house present a problem with which he has never been trained to cope. Yet it is in the classroom that instruction in the Creed, Commandments, and prayer must lay the foundation for Christian lives.

New teaching materials and methods constantly are being evolved, but very little has ever been done to prepare the clergy to use the tools available for this vital part of their task. Now such training is being made available to every priest in the Church.

The National Council's Department of Christian Education has a three fold plan for on-the-job-training. The most important part of this program is the joint plan the Department has made with the College of Preachers.

The College, a center for training in the preaching ministry, is celebrating its twentieth anniversary next October. In the words of the Rev. Theodore O. Wedel, Warden of the College, "The anniversary may be a fitting time for dedicating the College to a new service to the Church—namely, joining with the Department of Christian Education in a challenging project of training the clergy in the teaching ministry."

Beginning next October, the College of Preachers will open its doors for courses in Christian education. There will be sixteen conferences, each a five-day workshop, based on the problems of the teaching vocation in the ministry. Under the leadership of Canon Wedel, mem-

bers of the Department of Christian Education will serve as faculty.

Each conference will have workshops on the education problem of the Church, the specifications of the new curriculum, and current curriculum planning. Clergy will find aid for their special problems in such matters as audio-visual aids, parent and home cooperation, adult education, the teaching pastorate, and the teaching pulpit.

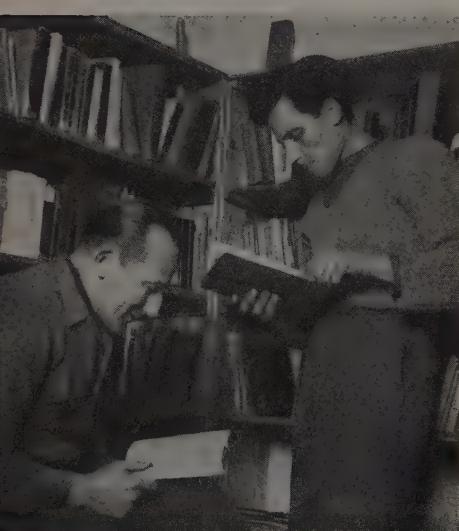
In addition, the Department of Christian Education this spring will offer in many dioceses a series of five-day workshops in education. Two summer conferences also will be held for diocesan education leaders, one at the Divinity School of the Pacific, and the other at Sewanee Military Academy.

As quickly as resources are available, the number of workshops will be increased. Every priest in the Church should take the opportunity to attend at least one in the triennium.



Elsie Thomas Culver

YOUNG BOYS, idle, without discipline, are one of Europe's greatest postwar problems. Presiding Bishop's Fund for World Relief, through Church World Service, is providing food, medical aid, and Christian ministry



W.C.C.

BOOKS are sent in order that theological schools may train greatly needed Christian leadership. Refugees receive food, clothing



Every Dollar Strengthens B

PRESIDING BISHOP'S FUND GAVE WID

A YEAR ago in an unprecedented nation-wide radio broadcast, the Presiding Bishop spoke to ten million American people. Speaking directly to hundreds of thousands of Episcopalians gathered in their parish churches for their regular Sunday morning worship, Bishop Sherrill called upon his listeners in the name of the compassionate Christ to share their material blessings with the less fortunate war-shocked people of Europe and Asia.

The response was instantaneous and generous. The minimum goal of one million dollars for world relief authorized by the General Convention was exceeded by nearly fifty per cent to a total of \$1,460,000.

Combined with the funds of other American Churches, the Presiding Bishop's Fund for World Relief became part of a vast offering totalling sixteen million dollars in cash and contributed supplies of American Christians. The funds were administered in a program coöordinated by Church World Service through the World Council of Churches and the National Christian Councils.

The Presiding Bishop's Fund for World Relief was put to myriad uses throughout Asia and Europe.

Aid for China

Millions of pounds of food and clothing were sent to China with money given by Churchmen. But this was not enough. Times are so hard in China that many clergymen, in order to provide a meager subsistence, have to supplement their small salaries by working at secular jobs. In order to enable them to give full time to their important ministry, the Presiding Bishop's Fund for World Relief has also provided them with supplementary salaries.

Church hospitals in Shanghai and elsewhere were granted \$20,000 with

which to provide additional free medical care. Chinese Christian colleges also received grants totalling \$65,000 from the Presiding Bishop's Fund. The Rev. Walter P. Morse, S.S.J.E., was sent a bicycle and medicines to continue his compassionate ministry among sick and wounded Chinese refugees.

Atom bomb victims in Nagasaki and Hiroshima received quonset huts which are being used as temporary churches and relief centers. Clergymen all over Japan have been supplied with woolen cloth for warm cassocks, and they and their families have received packages of food. As in China, Japanese clergymen and their families needed supplementary assistance so they could give all their time to their ministry.

In Singapore the lives of crippled children were made more comfortable in St. Andrew's Hospital and St. Andrew's Home, for \$20,000 from the Presiding Bishop's Fund for World Relief provided new beds, linens, hospital equipment, and medicines to replace those destroyed during the war.

Epidemics were rampant in the Upi Valley in the Philippine Islands following enemy occupation. With the aid of money regularly contributed by the Presiding Bishop's Fund, clinics are now being operated throughout the valley, and malaria, tuberculosis, and malnutrition are being fought vigorously.

Palestine Refugees Fed

When civil war broke out in Palestine thousands of people were made hungry, cold, and homeless. At the request of the Rt. Rev. W. H. Stewart, Anglican Bishop in Jerusalem, and the Rev. Walter P. Klein, American Chaplain in Jerusalem food, clothing, and blankets were sent by Church World Service, and

• By the Rev. A

of Fellowship

HELP IN 1948

the Presiding Bishop sent \$30,000 to be used by Bishop Stewart.

Throughout Italy, Germany, and Austria, there are thousands of homeless people living in crowded displaced persons camps. Among those people without a country are many clergymen and other professional men and women. With material aid from American Churches, they have set up vocational and teacher training centers, workshops, and homes for the aged. With American aid D.P. clergymen have been given funds, transportation, and equipment to carry on their ministry in the four hundred camps.

In Germany the Rev. Pfarrer Eder and his Old Catholic congregation in Wiesbaden now worship under the protection of a new roof which was built onto their church with materials received through the Presiding Bishop's Fund. Similar examples of American aid may be found in parishes throughout Austria, Poland, and Czechoslovakia.

Greek Clergy Clothed

American aid was also given to the clergy in Greece, who by agreement are generally the responsibility of Churches in Great Britain. When Greek priests were without cassocks it was Great Britain that sent thousands of yards of woolen cloth, but it was America that provided the linings for those much needed robes.

In industrial centers and seaports of France the McAll Mission, an evangelistic and Christian welfare agency, ministers to dock workers and laborers in disturbed parts of the country. This important work has been greatly helped by contributions made by Episcopalians.

Among the thousands of European institutions that ceased during the war were many theological

Continued on page 26



RNS

CHURCHES everywhere are being reconstructed with help of American funds (above). School children with tuberculosis (below) gain health in rest home operated by Church

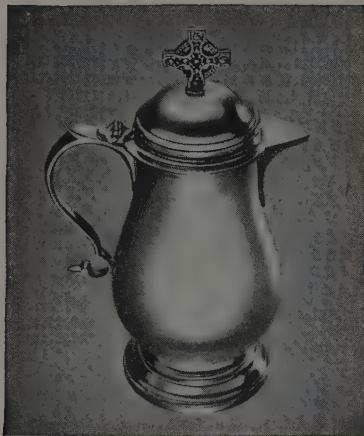


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Hovt—Boston Herald—Traveler





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CHURCHMEN in the NEWS



NEW CHAIRMAN of Committee of Reference and Counsel of Foreign Missions Conference of North America is Mrs. Arthur M. Sherman, executive secretary of Woman's Auxiliary. Vice chairman is A. D. Stauffacher of Congregational Christian Churches

● DEAN G. ACHESON (FORTH, January, 1946, page 34), son of the late Rt. Rev. Edward Campion Acheson, Bishop of Connecticut, has succeeded General GEORGE C. MARSHALL as U. S. Secretary of State. . . . The

Rev. ALMON R. PEPPER, for five months executive vice president of Church World Service, on leave of absence from the National Council, has returned to his duties as Director of the Department of Christian Social Relations. Fred W. Ramsey has succeeded Mr. Pepper in the Church World Service post.

● Episcopalians who received committee appointments for 1949 on the Federal Council of the Churches of Christ in America are: the Rt. Rev. FRANK W. STERRETT, member of the Advisory Committee of the Executive Committee; the Rt. Rev. WILLIAM SCARLETT, chairman of the Department of International Justice and Goodwill; the Rev. E. FELIX KLOMAN of Philadelphia, vice-chairman of the Department of Christian Social Relations; the Rev. W. RUSSELL BOWIE, vice-chairman of the Committee on Worship; CHARLES P. TAFT, chairman of the Protestant Radio Commission and chairman of the Study Committee of the Department of the Church and Economic Life.

● The Rev. FREDERICK J. WARNEKE, editor of our contemporary, *The Southern Churchman*, has resigned to become dean of Trinity Cathedral, Newark, N. J., . . . ADELINE Ross, long-time missionary to the

Continued on next page

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Churchmen ... Continued

Shoshone Indians, Wind River Reservation, Wyo., died recently in Lander, Wyo.

- The Rev. FREDERICK A. McDONALD, associate director of the Presiding Bishop's Committee on Laymen's Work, resigned his position effective February 1 to become rector of St. Clement's Church, Honolulu. Mr. McDonald is the third member of this committee to enter the mission field. WILLIAM LEE RICHARDS, former associate director, went to Puerto Rico, and Miss GLADYS SALEEYB, a secretary, went to China.
- Miss LETITIA VIELE, formerly Christian social service worker among the Seneca Indians in the Diocese of Western New York, is now full-time worker among the Havasupai Indians in the Missionary District of Arizona (FORTH, June, 1948, page 10).

- Chairmen of the four standing committees of the Woman's Auxiliary Executive Board for this year are: United Thank Offering, Mrs. EDWARD G. LASAR; Personnel, Mrs. WILLIAM T. HEATH; Finance, Mrs. ROLLIN T. CHAMBERLIN; Triennial Meeting, Mrs. H. W. WHINFIELD. Mrs. WILLIAM R. TALIAFERRO is the chairman of the national executive board.



Cuttington Nearly Complete

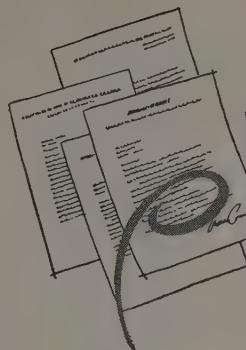
UPON his return to Liberia, the Rt. Rev. Bravid W. Harris, Missionary Bishop of Liberia, found work progressing successfully on Cuttington College, Gbanga, (FORTH, July-August, 1948, page 19) and said it should be open on schedule. The agricultural building is practically finished, the class-rooms are nearing completion as are the dormitory, dining room, and kitchen.

Three apartments in the half hospital unit are finished and already in use. Two staff houses are almost completed. The reestablishment of Cuttington College is an important step in the Church's program in Liberia (FORTH, February, page 15).



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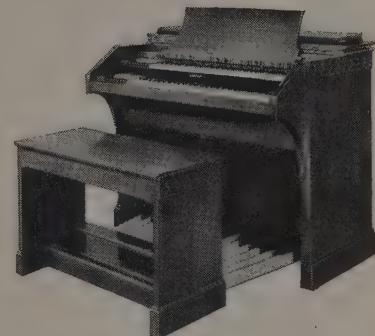


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READ A BOOK



THINGS THAT MATTER

Reviewed by

The Rt. Rev. Cameron J. Davis
Retired Bishop of Western New York

IT is difficult to review objectively *Things That Matter*, Selected Writings of Bishop Brent, edited by Frederick Kates (New York, Harpers, \$1.50). For Mr. Kates has chosen his excerpts from Bishop Brent's writings so well that the Bishop seems to come alive in them. And his mighty personality is bound to influence one's judgment. He evidently writes from his own experi-

ence; they are not academic, theoretical, dry-as-dust sermons, but instinct with personal life.

The editor has prefaced the excerpts with a brief but excellent summary of the Bishop's life. This is good as a background for what follows. But one must remember that it was not the events of his life that made him great; it was his personality.

The first chapter, Bishop Brent's last pastoral letter to his diocese, gives the philosophy, the theology, and the disciplines that made Brent what he was. And by the same token here, also, is the means by which we, too, by God's grace can build a character that can meet life even in these troublous times with somewhat of the same hope and courage and peace with which the Bishop met it.

He was a mystic, and in the first chapter he states quite simply and positively that the mystic's goal should be and can be every Christian's goal, namely, "to establish and consummate relationship of a personal character with God." From this comes that which rescues the

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Read A Book... cont.

mystic from self-absorption: that is, the dominant purpose in life of "bringing the unchanging into the changeable," of bringing the eternal values into all human relationships and activities. The means of establishing that personal relationship with God are prayer, including worship, and meditation. But it starts with a recognition of the Incarnation as the foundation, that in Christ we see God so far as we can comprehend Him, a Person, as we can grasp personality.

Mr. Kates has done well in compiling the chapter, Meeting with God, as a guide to prayer and meditation, and including some of the Bishop's own prayers as illustrative of what he believed prayer to be. Bishop Brent was a sacramentarian as well as a mystic. And his paragraphs on the Eucharist are unusual and most illuminating. Certainly the idea that the Eucharist gives full meaning to the Cross is not a common one, but distinctly appealing.

The final chapter, The Last Great Adventure, is Bishop Brent's deduction from his relationship with God as He is in Christ. Here, too, is an original treatment of death and immortality, and yet one that the heart immediately accepts as the will of a God of love.

Things That Matter is a splendid guide for Lenten discipline. As the Bishop says, one must give at least fifteen minutes daily to prayer and meditation if one is to establish that personal relationship with God. This book is a guide and stimulus to devotion, not to be so used as to take the place of our own spiritual effort but to show us the way and the objective for such effort. It should, I think, be read and re-read, little by little, day by day, as the accompaniment of our own prayer and worship and meditation. If so, there cannot fail to be felt a growth and strengthening of the reader's spiritual life.

SOME NEW BOOKS

Gold Rush Album Joseph Henry Jackson, editor in chief (New York, Scribner's. \$10)

Into the Street and Lanes: The Beginnings and Growth of the Social Work of the Episcopal Church in the Diocese of Los Angeles, 1887-1947, with a Foreword by Bishop Gooden (Claremont, Cal., Saunders. \$3)



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Dollars Strengthen Bonds

Continued from page 21

schools. Churchmen all over the world agreed that if Europe was to experience a Christian revival, theological education must be resumed. Funds from American Churches have been used to reequip seminaries with books, food, and furniture, and to provide minimum stipends for underpaid faculty members. The Episcopal Church has assumed special interest in the revival of theological education for members of the Old Catholic and Eastern Orthodox Churches.

The Presiding Bishop's Fund has helped in the expansion of the Russian Institute and St. Denis School in France, which have opened their doors to students of several Orthodox Churches. In England a school for D.P. students of the Serbian Orthodox Church was established at Dorchester College. In addition to aid given to schools in Greece, eighteen young priests and students have been brought to the United States for two years' theological study.

Chief among the centrally operated programs of Church World Service is the collection, purchase, packing, and shipping of food, clothing, bedding, shoes, hospital, and medical supplies. During the twelve months of 1948 the six CWS centers in the U. S. made a total of 1926 shipments to 38 countries and to the World Council of Churches. Nearly nine million pounds of clothing, bedding, and shoes were contributed, purchased, and shipped. A total of 24,630,495 pounds of food and vitamins was shipped and 1,876,975 pounds of miscellaneous supplies and equipment. Germany, Austria, China, and

Continued on next page

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Dollars Strengthen Bonds

Continued from page 26

Japan were the chief recipients of these shipments but Greece, Finland, Czechoslovakia, Okinawa, Korea, India, Pakistan, and Palestine were among the other countries. In a material sense these supplies supplemented the vast program of the E.C.A., but in a spiritual sense they were the basic bond of the Christian fellowship. The Presiding Bishop's Fund played a large part in making this relief program possible.

The list of aid made possible by generous support of the Presiding Bishop's Fund for World Relief grows each day. Every dollar that is contributed strengthens the bonds among Christians the world over. The need for the assistance which only Christian people can give continues unabated.

Stimulated by the success of the Presiding Bishop's Fund for World Relief in 1948, its basic plan has been adopted by all twenty-three member Churches of Church World Service for 1949. This places a particular responsibility upon Episcopalians to do an even better job than ever before in the work of overseas relief, rehabilitation, and reconstruction. A generous and instantaneous response to the needs of the Presiding Bishop's Fund for World Relief in 1949 will bring new hope to Christians throughout the world.

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German Was An Orphan

Continued from page 14

which range from kindergartens to a school of nursing. St. Just's is its only agricultural school on the Island.

Formerly known as St. Joseph's, it was started in 1945 at Quebrada Limon (Lemon Gulch). Quebrada Limon is in the mountains, a thirty minute drive from Ponce in beautiful country. Royal palms grow all the way up some of the hills. There are huge mango trees, and growing wild are hibiscus, bougainvillea, tulip trees, and canary flowers. The place is like a Garden of Eden in the rainy season but, from the first of April on, like Death Valley.

For years the teachers worked to help the boys grow subsistence crops rather than cane, and each year carrots, cabbage, and lettuce would come up a few inches and die in the drought. Peas, and beans, and string beans would send up strong, healthy-looking vines which died within three weeks, chickens would not lay, cattle and goats went dry. And every year it turned out to be school money supporting the farm instead of the farm supporting the school.

When an opportunity came to sell the land at Quebrada Limon and buy a farm at St. Just's, the practical advantages of the new location far outweighed the difficulties of a transfer. St. Just's is in the country but only twenty minutes by motor from San Juan. The soil is good and there is rain all year round. The school can have its own milk, eggs, and vegetables, and the boys can be taught to grow subsistence crops that really grow.

The move was made in the summer of 1948, and much of the necessary building and remodeling has

Continued on next page

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German Was An Orphan

Continued from page 28

already been done. When completed the development at St. Just's is to be threefold: church, school, and conference center. Plans call for three teachers' houses, a headmaster's house, and six dormitories, each of which will house a master and twenty-eight boys; a main building containing classrooms, laboratories, a shop, library, dining room, kitchen, and office; a field house with showers and storage space for athletic equipment; and a swimming pool in a natural brook which needs only to be dammed.

Included in the original purchase was a community center which is now used as a parish house, and another building which has been turned into a kindergarten to look after the small children of the women who work in the rug factory nearby. Since there is no Episcopal church at St. Just's, a church building was one of the necessary projects, and Padre Reus-Froylán is working now to create a new parish where none had existed before.

There now are approximately forty boys in the school. Some of them have scholarships, some of them are able to pay a little, but a number can pay nothing at all. With a schedule that calls for classes all morning, agricultural work until three, supper at 5:30, and study hall afterwards until bed, there is little free time, but most of the boys are serious enough about their schooling to use this time doing odd jobs to earn a little necessary pocket money or money to send home.

Six of the boys who were at St. Just's last year were not accepted back this year. Two of them were the only boys in the school who paid

Continued on next page

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German Was An Orphan

Continued from page 29

full tuition, but none of them gave evidence of real interest in his work. Boys who do the best they can may stay, but there is no place for those who can, but will not, work. As William L. Richards, the headmaster, says, in time "we will get to be known as the hardest school to get into and the easiest to get out of in the whole island."

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With more than half of Puerto Rico's two million people unchurched, there is a great need and a great opportunity for the Church in the Island. And if there is to be any continuity and permanence to the work that is being done now as well as what has been accomplished already, well-trained native leaders are essential. The boys at St. Just's—Germán, Federico, Fernando, Ezekiel who could look forward only to lives of unbelievable privation as cane workers—Jaime and Manuel who are not wanted at home, and all the rest whose lives have been given direction and meaning by the Church—will go out as Christian leaders to spread the teachings of their Faith in a land where it is so desperately needed.

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Continued on next page

The Tiniest Cathedral

Continued from page 11

When the news sped along the caravan routes that the Messiah had come and the Kingdom of God was being established, Osrhoene was the first country to accept the new faith as a unit. This nation was a remnant of the Assyrian empire, whose king, Abgar, was healed by the Apostles of Jesus. All Edessa, his capital, followed him. The *Encyclopedia Britannica* tells of the magnificence of the Christian Church in Edessa, four centuries after Christ.

The Church of the East spread across Asia, from Jerusalem to Peking, from the Mediterranean to the China Sea. Its missionaries, known as Nestorians, converted emperors of China and Khans of Tartary. They built archbishoprics in the Philippines, and covered India with their worshipers.

Even while Jesus was preaching, Phoenician sailors, of Assyrian stock, brought tidings of the Gospel to the "Islands beyond the Sea," as the British Isles are called in the Old Testament.

Missionaries of the Patriarch of the East sang the Psalms in Aramaic even in the northernmost isles. Under the name of Chaldeans, they established the Church of Britain and the Church of Ireland, which Augustine and Patrick found.

Augustine was ordered by the Pope to make friends with the British bishops, but instead he went as an insolent overlord, and the British rejected him. The breach was healed only when Pope Vitalian, an Easterner, sent an Assyrian, Theodore of Tarsus, to Britain.

This ancient Church has borne the brunts of all the enemies of Christ. From the East came Mongols, Tartars, and Huns. Moslems

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The Tiniest Cathedral

Continued from page 31

from Arabia, taught by Mohammed to respect the Church from which he acknowledged he gained so much, protected them, but the Asiatic hordes of Turks knew no mercy.

From the West, also, came onslaughts of both the Eastern and Western Church. Byzantine emperors and Italian popes were equally harsh in their persecutions of Assyrian Christians. Speaking the Lord's language, they cared nothing for the hair-splitting of the Greeks, nor the legalism of the Romans.

Persecutions without any parallel have been the constant lot of the Church of the East, but it still remains unshaken in its faith. The Aramaic Scriptures now read amid drifting incense in the Church of Mar Sargis differ not by "a jot nor a tittle" from the Aramaic Scriptures as penned by Peter from Babylon and James from Jerusalem.

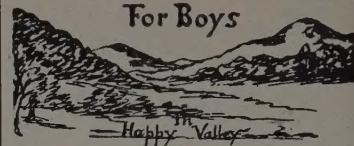
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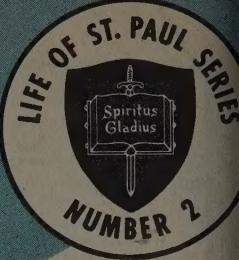
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